2:Seligman & Seligman E-5 (1909-1910) 1932
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121 kept before us the necessities of the official, for the greatest need of the administrator is to understand the politico-religious outlook of a subject race: rules of land tenure or criminal procedure are worthless unless there is knowledge of the social fabric and of the attitude towards the supernatural. For these reasons we have recorded all that we could of the part played by the rain-maker and other departmental experts, as well as the attitude towards ancestral and other spirits, and, since an understanding of life within the extended family group is almost equally important, we have paid much attention to kinship systems, noting the terms and so far as possible analysing the duties and privileges incumbent upon kinsmen. Certain important aspects of magic could not be studied, as this subject for the most part requires an intimate knowledge of the language of the people [114] investigated. In this matter Professor Evans-Pritchard's results are particularly valuable.

We made no attempt to study technological processes, but specimens of any object of outstanding interest, either from the point of view of adaption or of distribution, were, if possible, collected and presented to the National Museum. Linguistics were also outside the scope of our study, yet in southern Kordofan we were so impressed by the difference of the languages spoken there from those of the Nile-Nubians with which they had been previously confused that we spent some time in recording the elements of these tongues.

Whenever possible we have used the genealogical method, and have found it of the greatest value; we have however refrained from publishing genealogies, except when these are necessary to ● 128 illustrate some particular point.

For those tribes of which we have a reasonable knowledge our material is arranged under five headings (viz. "Regulation of Public Life", "Kinship, Family Life, and Marriage", "Religion", "Rain-making", "Death and Funeral Ceremonies"). Where, however, we are dealing with little-known peoples, e.g. those of Darfung, or areas of intense tribal confusion and disintegration, as the south-western Bahr el Ghazal, it would be misleading to attempt this, and such knowledge as we have is given under tribal headings. Nor have we always been able to be strictly logical in our arrangement, sometimes logic has perforce yielded to convenience.

114 Our first expedition, in 1909–10, was naturally from north to south along the Nile, and we also visited the Nuba. The second expedition, in 1911–12, was mainly east to west, when we studied

Part II

THE SOCIAL ORGANISATION, POLITICAL STRUCTURE AND MAIN CULTURAL FEATURES OF THE NILOTES

INTRODUCTION

The structure and organisation of the Nilotic tribal groups, though showing similarities in many respects and suggesting a certain degree of progressive variation from one or two structural types, cannot be considered in one descriptive whole owing to the complexity of the subject. It is therefore proposed to consider the main Nilotic groups in turn and in conclusion to point out some of the features common to all.

Except where specifically mentioned, the information relating to a people applies to their indigenous organisation.

THE SHILLUK

GENERAL

The Shilluk live in a number of hamlets and settlements which, almost without a break, line the west bank of the White Nile from about 11°N. lat. to Lake No in the south. There are also a few settlements on the east bank and along the lower reaches of the Sobat river.

They are predominantly agricultural and sedentary, owning comparatively few cattle. The long river frontage of their habitat gives them adequate water and grazing in the dry season for the few cattle they do possess. There are no large scale transhumant movements in the dry season to find cattle pastures. Only youths go into dry season cattle camps which are situated mainly on islands in the river or in dry water-courses near it. The cultivations are likewise nearby, either in the settlement area or inland a short distance away. Ecological conditions therefore enable the people to remain in the same place all the year round and render the settlement areas self-contained economically.

SOCIAL ORGANISATION AND POLITICAL STRUCTURE

TERRITORIAL DIVISIONS AND KINSHIP UNITS

The Homestead (gol)

The *gol* is the smallest social unit in the tribe and usually consists of about two huts encircled by a fence. Every married man has a *gol* which he occupies with his wife, or wives, and children. In addition

17: Pumphrey G-5 (1934-1938) 1941
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THE SHILLUK TRIBE.

128●

M. E. C. Pumphrey.

INTRODUCTORY NOTE.

This article and the succeeding article by P. P. Howell were submitted independently and the authors very kindly agreed to re-write them to avoid overlapping. The articles should be read in conjunction and Mr. Howell in particular has assumed a knowledge in his readers of Mr. Pumphrey's notes and explanations. EDITOR.

[p. viii].
[p. vii blank]

19: Howell & Thomson E, G-5 (1943-1944) 1946
FJ23 Shilluk FJ23

123 643 Our task has not been easy. It was almost impossible—particularly during the more public events which were attended by thousands of Shilluk--to observe all the individual ritual acting which occurred, often simultaneously. The scene was set from Kwomo to Tonga—a distance of about 160 miles—and the whole tribe entered into the spirit of the occasion. Moreover, it was not seemly to interrogate the performers while the ceremonies were going on. Thus, while in many cases we observed behaviour, ritual and emotional 124 attitudes displayed by individuals or crowds, we were not able to 643 interrupt to demand an explanation from the participants. Most of the onlookers knew little more than we did, though the events had to them an accepted meaning in the context of tradition stamped on [88] their minds from birth, but only vaguely so, for Shilluk tradition rests in the minds of the elders. In a series of ceremonies, which are [614] carried out by many clans each with its peculiar duties to perform, each man knows with any degree of accuracy only the part that he must play. Subsequent interrogation was often sterile. Sometimes the Shilluk do not know, sometimes tradition exists only as such and the meaning is lost in antiquity. Interest after the event--at the time roused to a high pitch of emotional excitement--soon dies down. Answers were therefore often evasive, contradictory and even misleading.

128 643 Subsequent events, prolonged leave in England, accumulated administrative duties, etc., have made it difficult, if not impossible, to pursue our investigations. The installation of Anei Kur is three years past, and the results of our observations must be published now at the risk of criticism. We have omitted in many cases to explain fully the meaning of the varied forms of ritual, and failed to include a full description of the origin and significance of the many sacred and material objects used. At this stage of our investigations it would be misleading to speculate too deeply into those things about which our knowledge is far from complete.

643 It is not easy to draw conclusions, but certain facts are abundantly clear :-

27: Munro U-5 (1918) 1918 FJ23 Shilluk FJ23

SUDAN NOTES AND RECORDS

Volume I. No 3.

INSTALLATION

OF THE

RET OF THE CHOL (KING OF THE SHILLUKS)

BY P. MUNRO.

In writing the following description of the above event I have attempted to adhere as strictly as possible to what was actually observed. This is more difficult than it appears for two reasons: first it is almost impossible to keep the mind oblivious of the innumerable traditions which have attached themselves to the ceremony and which are set forth in the main by Seligman[1] and Westermann[2], and secondly the constant ebb and flow of the very large company present make accurate observation of detail in some cases almost impossible.

The small discrepancies noted in the actual ceremony as compared with the account of the same as given by Seligman p. 224 are, in my opinion, probably due to the fact that any enquirer would certainly be told of any existing traditions as regards various separate installations. The main essentials are the same, but in small details each installation probably varies in accordance with its special circumstances. For the sake of clearness I have divided this article into two sections: *a*) Necessary preliminary remarks; *b*) The actual narrative.

[1] Seligman Vol. II., *General Science, 4th Report of Wellcome Research Laboratories*, p. 216 et seq.

[2] Westermann, *The Shilluk People*.

[p. 145]